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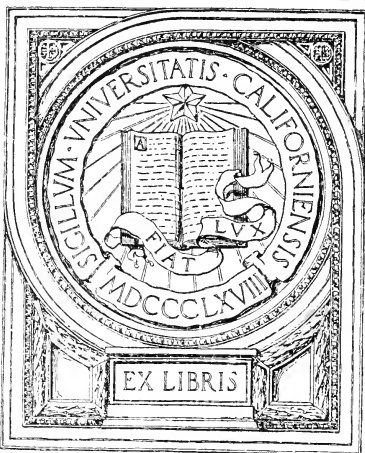
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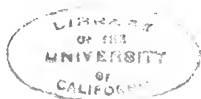
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THE GOVERNMENT OF YOUNG CHILDREN

PREPARED BY
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IN CONSULTATION WITH MANY AUTHORITIES
UPON THIS SUBJECT



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THE GOVERNMENT OF YOUNG CHILDREN.*

By WILLIAM BYRON FORBUSH.

The Purpose of Government—How Children Regard Law—How Children Break the Law—How Children Regard Punishment—The Parent's Attitude in Government—The Right to Ask Obedience—The Right to Disobey—A Discussion of Fairness—The Grace to Overlook—The Need of Firmness—Can a "Good Fellow" be Firm?—Methods of Government—Government by Suggestion—Government by Words—Government by Giving the Opportunity for a Choice—Government by Punishment—"Natural" Punishment—Punishment by Deprivation—Corporal Punishment—Government by Reward—Government by Emulation—Government by Activity—The Child is on Our Side—Self-control—Summary—A List of Related Monographs—References.

THE PURPOSE OF GOVERNMENT.

"Our aim in the discipline of children," says Edward Howard Griggs, "is to lead them to love and will the best."

This is the aim, and it is the only right aim. The governing of our children is not for the purpose of protecting ourselves or themselves or the public from their misdeeds, nor even for the purpose of forcibly preventing them from committing them. "There is but one true and final motive to good conduct," says Mrs. Wiggin, "and that is a ceaseless longing to be in perfect harmony with the principles of everlasting right."

Another way of saying the same thing is to remark that, while the discipline of obedience to us may be necessary during early childhood, it is only in order that the child may become able later to obey himself. Patterson Du Bois puts it this way: "'I will conquer that child, no matter what it may cost him!' boasts the misguided parent. But suppose the parent should say, 'I will help that child to conquer himself, no matter what it may cost me.'"

Griggs illustrates the two kinds of obedience in the following allusion: "The Greeks, who believed so thoroughly in the positive view of life, have given us the clue to the right method of moral culture in the old story of the Sirens. Both Ulysses and Orpheus passed the Sirens, escaped falling victims to the allurements of evil, but how differently. When Ulysses realized that he was near the Sirens he had the ears of his sailors stopped, and caused himself to be bound to the mast. When he came within hearing of the Siren music he was charmed by it and struggled to free himself, calling loudly to the sailors to release him that he might go to the sweet singers. The sailors, not

*For considerations of space and simplicity, this monograph is very carefully limited to the matter of the management and discipline of young children. There are other monographs in this series upon the government of older children. The motives to which the child responds in the processes of his management are discussed in a monograph, in the section of child study of the "Survey" which deals with the morality of little children. There are monographs upon nervousness and other physical traits which affect household government. Such matters as obstinacy, temper, etc., are given the entire space of separate monographs. The methods of positive moral as distinct from corrective training are discussed in monographs in a corresponding section of the "Survey." A list of all the other monographs in the series which have to do with problems related to this one is given at the end of this pamphlet.

hearing, were untempted, and they rowed him by. They rowed him by! That is all one can say. It was small credit to the moral character of Ulysses, though much to his prudential foresight. On the other hand, when Orpheus came within hearing of the Sirens, he played so sweetly upon the instrument he had invented and sang so wondrously that he was not tempted to leave the ship, nor were his comrades. It is symbolic of the whole problem of moral living: to waken from the instrument of one's own life such music that one is untempted by the Siren song of evil."

Our problem is to protect our little children from self-harm through the discipline of obedience to ourselves until they are old enough to live a life of not merely defensive but of positive and joyous goodness.

In order to do this well we need to learn how these children regard the law of right and the punishments by which we try to help them.

HOW CHILDREN REGARD LAW.

The young child is inherently neither obedient nor disobedient. The very liveliness of young children, the abundance of their vigorous impulses, brings them into conflict with law, as represented by the wills of adults about them. As Sully says:

"The child has his natural wishes and propensities. He is full of fun, bent on his harmless tricks, and the mother has to talk seriously to him about being naughty. How can we wonder at his disliking the constraint? He has a number of inconvenient, active impulses, such as putting things in disorder, playing with water, and so forth. As we all know, he has a duck-like fondness for dirty puddles. Civilization, which wills that a child should be nicely dressed and clean, intervenes in the shape of the nurse and soon puts a stop to this mode of diversion. The tyro in submission, if sound in brain and limb, kicks against the restraint, yells, slaps the nurse, and so forth.

"Such collisions are perfectly normal in the first years of life. We should not care to see a child give up his inclinations at another's bidding without some little show of resistance. These conflicts are frequent and sharp in proportion to the sanity and vigor of the child. The best children, best from a biological point of view, have, I think, most of the rebel in them."

Particularly is the child resistant toward precautions set up against dangers which he does not comprehend and toward conventions, like manners and table usages, whose value he does not appreciate. Upon these, long-continued conflicts are likely to occur, and the result is that a typical year-old child is angry much of the time. He is compliant toward adults who teach him things to do, but not toward those who make him refrain from doing. To him, as Sully says, "Love is doing everything for his present enjoyment," and when his mother opposes him she must seem to him as if transformed into an ogre to torment him and make him miserable.

A healthy, natural selfishness is the child's nature. He must begin by, first, finding himself; second, loving himself; and out of these two stages he must come, very gradually, to recognize his brother, his other self. We have no idea of the limitations of a baby's conscience. "People," says Lady Isabel Margesson, "will slap and scold a baby

of a year and a half to two years old for being 'naughty,' and then ask it if it is 'sorry.' The baby is supposed to understand perfectly what is meant, because it first cries when it is scolded and called naughty, secondly, it comes to kiss its mother when it is asked in a kind voice if it is sorry. One moment's consideration of the limitations of a baby's mind and understanding, will show that the crying and the kissing are not in the least due to the ethical sense or to any conception of what 'naughty' and 'sorry' mean. They are the reaction of the mother's attitude on him. He is frightened and unhappy at her displeasure, and cries; he is comforted by her subsequent kindness, and comes to kiss her."

O'Shea says that, "One rarely sees a child before the adolescent period *ashamed* or *mortified* or *humiliated* or even *chagrined*. There is no evidence that *remorse* or *contrition* is felt before this time. The child may be *annoyed* and *sorry* and *suppliant*, and the like; but these latter attitudes are quite different."

We may say in general of a young child's attitude toward law, that he eagerly seeks his own pleasure regardless of anything but forcible restraint, pain or fear; that he feels no self-condemnation; regards opposition as hostility; and that he does not care much what people think of him.

When he learns that he makes less trouble for himself by obedience than by disobedience, he obeys. He yields to fear, he submits to strength, later he is conquered by affection, at least in so far that he prefers caresses and pleasant expressions to scolding and alienation from his parent.

Where he cannot resist law directly he does so indirectly. He delays, he quibbles, he "eases off" obedience by doing his duty partially, he lays his blame on others, he accuses his accuser.

Yet the child likes regularity. It is perhaps a sort of elementary sense of justice. If he has been taught to arrange the dishes on his tray in an orderly manner, he soon insists on having them always placed exactly in that order. He likes to have the same commands for the same duties, and he objects to exceptions.

And what he has been made to do himself he likes to insist upon with his juniors. He is "a bully by birth," and what he gains by suggestion from his superiors he likes to work out on his inferiors, such as his younger brothers, and the smaller boys on the street.

We can easily see the inferences of these facts. We ought to be reasonable ourselves, but it is largely a waste of time to *give reasons* to a young child. Restless toward coercive discipline, he would rather please than displease and, after he has been made firmly and persistently to pursue a right habit, he prefers the habit to irregularity. Also he learns something perhaps as to willing right by practising discipline upon his dolls and his juniors.

HOW CHILDREN BREAK THE LAW.

Barnes sums up his extensive studies of the offenses of young children in the following statements:

"The most common offense is general disorder.

"One-quarter of the offenses are negative in character.

"Of the active offenses, a large proportion may be misdirected energy.

"Few children commit offenses against the Ten Commandments."

This is not a very serious indictment. A glance down one of Barnes' charts shows that, next to "general disorder" comes destroying things, talking or whispering, neglected work, fighting or quarreling, running away, but almost no story-telling or lying, and no real sins or crimes. The offenses are almost all caused through abundant physical energy and restlessness, curiosity, neglecting or avoiding adult mandates and disobeying the to-them-incomprehensible codes of adult order and customs.

Concerning all these sorts of offenses there are many opportunities for us to misunderstand children, of which most of us avail ourselves.

Take the matter of disorder. Elizabeth Harrison in her enlightening book on "Misunderstood Children," gives us the instance of the little boy, who was being brought up by a blindly conscientious aunt, who rushed into the midst of her sweeping to invite her out to see some flowers that had just come up and "were going to have a party." His entrance whirled in a gale of wind and sent the dust dancing all over the room. The aunt was in a hurry, and was annoyed by the interruption, and sent him outdoors. After what seemed to him a long time of waiting he opened the door again to ask her if she was "most ready." Again her nearly finished task was undone. She was angry now. True, she had not explained to him why she wanted the door kept shut, but, like many of us, she expected him to understand and obey her *intentions*.

"The child's eyes were looking up at her. He had become tired of waiting and he simply was asking if she could not come and share his new joy. He had never swept a room, so he had not noticed that the dust had been scattered by the wind. Just a word of explanation would have made him go off happily to some new activity to await her coming. But no. She was in a hurry, and that room must be swept all over again! It was too provoking! With resentment tingling in her tone she sharply exclaimed:

"Sammie, go out of this room immediately! And shut that door! You are a naughty, naughty boy!"

"The door closed with a bang! A moment more a chair was overthrown on the porch. The boy in his turn was now angry. She bit her lip and once more began the resweeping of the room. Bang! Bang! went two more chairs on the porch floor.

"The upshot was that Sammie was finally shut up in a bedroom until he would promise to be good. A season of kicking and screaming followed, which soon subsided into long, heart-breaking sobs.

"At last a weak, tired little voice with the sobs still echoing in it called through the door: 'I will be good, Auntie'—a sob—'I will be good.' A sob—but stifled now. Instantly the door was opened and in a moment more the child was nestling in his foster mother's arms. And she was whispering in his ear: 'Auntie is so glad to have her boy back again. She was so sorry to have to punish him.' The child made no reply, but clung closer to her; his lip still trembled; the sobs, coming now and then as she rocked him to and fro, grew fainter and fainter; the loving arms that were clasped around her neck gently

relaxed their hold, and soon the quiet, peaceful breathing told that the child, exhausted by his emotions, was asleep. Nature had come to his rescue and was undoing the mischief done by the poisoning of his blood with the violent excitement of the previous hour. Gently the aunt laid the limp little body on a cot, and, bending over him, she tenderly kissed the tear-stained face. For, as I have said before, she was a good woman and she dearly loved the child."

That night when the aunt put Sammie to bed she urged him to tell God that he was sorry and to ask him to make him a good boy. After a considerable struggle he tremulously said, "Please, God, make Sammie to be a good boy."

"Then, as if the flood of recollection of the morning were to much for him, he added in a tone that rang with the intensity of his petition: 'And, O God, please don't let Aunt Betty speak that way to me any more!'

"The scales fell from her eyes. And with the tears streaming down her cheeks she picked him up, and as she kissed him again and again she told him that she would ask God that night *to help her to be hereafter a good aunt* and to refrain from ever speaking crossly to him again."

To point a moral to it would spoil this story.

Most of the disorder which children cause is the result of their not comprehending that they are creating any disorder, and the rest of it is generally the result of the misdirected energy of their natural instincts. Someone speaks of a little child's "touch-hunger." Pedagogues now recognize that most ancient instinct of touch as the prime means of a child's self-education. But a nicely dressed little lad is left alone for a little while with nothing to play with, or is told to "sit still"—an impossible task to anybody under six, or is told not to touch almost every delightful unknown object, in a new place, or has never been told that he must not tug at mother's white satin gown as well as at her blue gingham and then, after he has yielded to an instinct as imperious and proper as that of hunger to a starving man, we punish him for disobedience.

As Barnes says, many of the children's offenses are negative. A young child is played with until his nerves or body cry out with excited exhaustion and then is punished for being "ugly." A child is flooded with numerous and unnecessary and meaningless commands and prohibitions, some of which he does not hear, others of which he does not understand and others of which he forgets, and as the result is regarded by his adults as a miserable sinner, who has done that which he ought not to have done and left undone that which he ought to have done, and who has no health in him.

Our misunderstandings of children's offenses should give us light upon another matter which is of importance if we are rightly to govern them.

HOW CHILDREN REGARD PUNISHMENT.

We may refer again to a quotation which we made from Lady Margesson. The child, when punished, is frightened and is unhappy at the displeasure of his mother, and he is comforted by her subse-

quent kindness. He has no clear moral sense of shame, but he suffers through a feeling of estrangement, of loneliness, of self-restriction. Sully quotes in this connection the pathetic remark of the little boy who told his mother that if he could say to God what he liked it would be: "Love me when I'm naughty."

In the matter of response to punishments there is a difference, according to the temperament of children, even when they are very young. Mrs. Wiggin tells of the child "over Hardscrabble way" who "acted discouraged from the time it was two weeks old." Such an infant Job would evidently greet correction in a different mood than would a youthful Orpheus. Mrs. Birney calls attention to the fact that the nervous child soon ceases kicking and screaming when he finds himself without an audience, but there is a type of child whom no counter-irritation can deflect and no punishment prevent from carrying his expressions of wrath to the furthest extreme.

There is an interesting fact as to the matter of the response of children to authority. The respect for authority is so innate that children seldom express anger toward those from whom they have learned that they can get no advantage. And, as Mrs. Kate Upson Clark says:

"No well-managed boy lives who is not glad in his soul, whatever he may say, that his mother makes him mind, and maintains a wholesome discipline. He is proud that she can do it."

This leads us to say something about

THE PARENT'S ATTITUDE IN GOVERNMENT.

As the administrators of Law, justly, firmly, kindly, understandingly, and thus as the representatives of God to our ignorant, affectionate and helpless children, how much is demanded of us!

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope and Patience, these must be thy graces,
And in thine own heart let them first keep school."

Mrs. Proudfoot truly says:

Many of us are whipping out of our children things that we should have whipped out of ourselves before they were here.

How many mothers are thoroughly satisfied that they are capable of governing themselves before they try to govern their children, and how many more consider they are completely obedient to laws divine and human before they demand strict obedience from their children?

So much of child-government consists of imitation that far more important than any special virtues or devices is the genuine goodness of the parent. Mrs. Wiggin quotes the Chinese proverb that runs: "Not the cry but the rising of a wild duck impels the flock to follow him in upward flight."

It is nearly needless to say that real goodness is intelligent goodness. To prescribe wisely, we must know. We must know both the fault and the cause of the fault. To gain this wisdom we need every resource of reading possible. We need retrospection into our own childhood. We need to keep that confidence of the child which shall

make him always eager to try to tell why he thinks he has erred. We need that quiet and patient meditation afterward which shall make our interpretations representative of our total wisdom.

THE RIGHT TO ASK OBEDIENCE.

For the safeguard of a little child, unquestioning obedience is necessary. This unquestioning obedience, however, like that of the boy who stood on the burning deck, may be perilous if it is not based upon demands which are always reasonable, foresighted and not tyrannical. In order to be able always to give such commands, a parent needs to be in a condition of health which implies at least healthy-mindedness, a sense of humor and the possibility of self-control. A command is almost certain to be to a degree unreasonable, which is the expression of a conscious, or even an unconscious desire to tyrannize. Parental wrath can never be effective if it is the expression of the mere feeling of the moment, instead of the outgrowth of concentrated will and reason. And if it be an expression of a desire for retaliation upon the child by the parent it is nothing else than diabolic. It is said of Joseph, in the first chapter of the Gospel according to Matthew, that he was a "just" man, which might be translated, a "fair" man. Fairness is, no doubt, the one virtue of parenthood which is most appreciated by a child, even in the early years when the nature of justice is not completely comprehended. O'Shea defines such a parent as "outward-tending in his life and manner," and he says of such an one: "His mind dwells not upon his personal concerns to the exclusion of the interests of his children. He is not constantly wondering what the world thinks of him, and whether he is receiving proper 'respect' and 'obedience' from his flock. These things he takes to be right and as matters of course. Thus, being indifferent of self, he is most considerate of others. This instinct alone gives that delicate and ready action in momentous situations, which decides the fate for good or ill of training."

"Informed at the outset," says Sully, "by a fine moral feeling and a practical tact as to what ought to be expected, the wise mother is concerned before everything to make her laws appear as much a matter of course as the daily sequences of the home life, as unquestionable axioms of behaviour; and this not by a foolish vehemence of inculcation but by a quiet skilful inweaving of them into the order of the child's world. To expect the right thing, as though the wrong thing were an impossibility, rather than to be always pointing out the wrong thing and threatening consequences; to make all her words and all her own actions support this view of the inevitableness of law; to meet any indications of a disobedient spirit, first with misunderstanding, and later with amazement; this is surely the first and fundamental matter."

"There is," says Ennis Richmond, "only one firm foundation for real obedience of any kind, and that foundation is Trust, and any other kinds of obedience which we must enforce while the real lesson is being learnt are only steps toward the acquiring of true obedience, that which means that we must trust the dispenser of rule. And so I think we bring ourselves to the point of seeing that no one (child or other-

wise) owes us any kind of real obedience unless we are ourselves trustworthy persons. Unless we have arrived at the point where we never make a rule or give an order except with the firm belief that such rule or order is of real necessity to the child in his character of embryo man, unless we have purged our motives, in giving these rules or orders, of every selfish consideration, we are not worthy of that trust which alone can command true obedience."

The finest kind of fairness is that which realizes the things that do not deserve punishment, which, in other words, discriminates that which is merely annoying to us from that which is punishable.

Says Mrs. Birney:

"A child should never be punished for its misfortunes: a torn dress, a broken dish or vase, an overturned pitcher or ink bottle, all these things are in the nature of accidents and may befall an adult as well as a child. There should be an expression of regret, but not reproach, a careful pointing out of the inconvenience and loss occasioned to others, and an opportunity made for apology, and, as far as practicable, restoration. A frequent recurrence of such accidents indicates either a heedlessness which must be met with some form of discipline, or a nervousness which may be due to physical causes and which should be investigated."

THE RIGHT TO DISOBEY.

The parent who is fair remembers, as Mrs. Burrell reminds us, that sometimes circumstances will justify a disobedience. A boy having been promised a sound thrashing if he fought in the street again, came home with all the evidences of combat on his person. No word of explanation was asked or even permitted, and the whipping was administered, "one that he would be likely to remember." Fancy the chagrin of the father to learn outside that his son had won his scars in defending a small girl from the tormenting attack of a bully almost twice his own size. And he had won out, too. The apology that the father was man enough to make, healed all the son's wounds, and cemented a real friendship between himself and the son, lasting all the term of their lives.

A DISCUSSION OF FAIRNESS.

One of the most important elements in the fairness of a parent is evenness of temper and action. Says Sully: "The slovenly discipline—if indeed discipline it is to be called—which consists in alternations of gushing fondness with almost savage severity, or fits of government and restraint interpolated between long periods of neglect and *laissez faire*, is precisely what develops the rebellious and law-resisting propensities."

Another element in fairness is an enlightened recognition of the strength of the child's desires. Play which seems to us desultory and unimportant often involves the most eager attention and desire on the part of the child. Wantonly and unnecessarily and hastily to interrupt such play is not only an injustice and a cruelty but arouses every force of rebellion in the child's nature. Mrs. Mary Wood-Allen illustrates this very forcibly by the instance of a young merchant, intent on business who, while rushing across the city on his wheel, met with a col-

lision, resulting in bruises and dislocations which kept him from active duties for a few days. The mental currents, which had been rushing out along lines of business activity, were suddenly checked, and boiled and seethed in irritation and rebellion. "It would not have been so hard," he said, "if I could have been let down easy; but this sudden stoppage from a point of intense activity to a state of enforced quietness is almost unbearable." One evening, while lying upon his sofa, he noticed that his little boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen acquiescence and carried off rebelliously to bed. "I declare," said the father, "that child is getting to be incorrigible. I shall certainly have to take him severely in hand."

This remark was addressed to a friend, a woman of experience, who, sitting in the room, had been a witness to the proceedings. The comment of the father opened the way for the expression of thoughts which were welling in her mind. "Did you notice what the child was doing when you ordered him to bed?" she said. "Why, no; not particularly. He was playing, I believe." "He was very busy," said the friend. "He had a grocery store in one corner of the room, a telephone in another, and a magnificent train of cars with a coal-scuttle engine. He was taking orders from the telephone, doing up packages in the grocery store and delivering them by train. He had just very courteously assured Mrs. Brown that she should shortly have a pound of rice pudding and a bushel of baked potatoes; had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried off to bed. He resented, and probably if he could have put his thoughts into words, would have said just what you did a short time ago—that if he could have been let down easy it would not have been so hard. But to be dropped suddenly right in the midst of business was intolerable. Now, he knows that to-morrow the grocery store will have been demolished, the telephone will have disappeared, the train will have been wrecked, and if he goes into business again he will have to begin at the foundation. You think your experience is hard enough; but you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?" "Oh, well," said the father, "but that is business. The boy was only playing." "The boy's occupation to him was business, just as much as yours is to you; his mental activities were just as intense; the sudden checking of his currents of thought were just as hard to bear, and his kicks and screams were no more unreasonable in him than have been your exclamations and sufferings during the time that you have been ignominiously consigned to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown would be disappointed because she didn't get her rice pudding, and it was just as hard for him to bear this as it was for you to bear your experience." "Well, what would you have me do?" said the father. "Would you let the child sit up all night because he is interested in his play?" "No, but you might have let him down easy. Suppose you had

given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him up and said: 'Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close, and I shall have to wait until to-morrow.' No doubt the little grocer would have been willing to have filled your orders at once; but you could have said: 'Oh, no. Shops must close on time, so that the clerks can go home. There will be plenty of time to-morrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the roundhouse and the engineer must go home and go to bed, so as to be ready for work to-morrow.'

"Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to go? He would have been glad to close up his shop, because that is the way men do; and as the little engineer at the end of a run he would have been very glad to go to bed and rest. Instead of a rebellious child, sobbing himself sulkily to sleep with an indestructible feeling of injustice rankling in his heart, as a happy little engineer he would have gone willingly to bed, to think with loving kindness of that father who had sympathized with him and helped him to close his day's labor satisfactorily." "I see," said the father, "and I am ashamed of myself. If I could waken him I would go to him and ask him to forgive me. Sarah, bring Robbie here!" "He is asleep," was the reply. "Never mind; bring him any how."

The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained; his little fists were clenched and the long-drawn, sobbing breath showed with what a perturbed spirit he had entered into sleep. "Poor little chap," said the father penitently, as he kissed the cheek moist with weeping, "can you forgive your father, my boy?" The child did not waken; but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the encasing flesh to the child's spirit, and he had answered love with love; and they will always answer love with love.

THE GRACE TO OVERLOOK.

The fairness which endeavors to understand the intensity of a child's desires also learns to distinguish between what is essential and what is not. As Griggs tells us: "It is fatal to take everything a child does on the same plane of seriousness; and a sense of humor, which enables us to regard as amusing childish incongruities, what otherwise we should treat as annoying faults, is indispensable to the wise control of children. One value of sending the child away from home for a time is that we thereby gain perspective with reference to his faults, and so can concentrate our energies on helping him over those which are really important."

THE NEED OF FIRMNESS.

Firmness also is a quality that is demanded of the truly conscientious and loving parent. Some people say, "if you are going to make

your children obey you, then your authority will be one of force and not of affection." This is not so. Griggs again sensibly says: "Our love must have an element of iron in it. It must be willing to give pain to the loved one where that is necessary to his moral health. Parents who say, 'I love my child too much to punish him,' either mean by punishment merely whipping, or else they love, not the child and his welfare, but their own ease and comfort. It is far easier to say, 'Never mind, let it go,' than to say, 'My child, let us sit down together and try to understand what you have done and how you can be helped over your mistake,' and then to give the moral medicine that is needed."

With young children even the endeavor to enable the child to understand the reasonableness of a command is futile. The parent must simply protect the child against his own folly, and the child must learn to obey. Mrs. Jane Dearborn Mills, in her book, "The Mother-Artist," gives this excellent illustration:

"If Donald wants to make a dyspeptic of himself," said his father, "there needn't be any talk about it; he simply can't do it." He was trying to persuade you to give up the habit of reasoning with the child every time you refused him anything. You had started with this error, common to mothers who think much about treating children justly, that giving him a reason would fill his heart with a sweet contentment upon being deprived of the only thing he wanted at the moment, and to his childish perception the only thing he ever would want. This course soon got you into trouble. Finally, a scene was this:

"Mamma, there isn't any sugar on my oatmeal!"

"Why, yes, dear, there is. You saw me yourself when I put it on. You can't see it because it has melted. Don't you know that when we put milk ———."

"Mamma, give me some more! Give me much! I want much!"

"No, dear; you mustn't have any more, because ——."

"Give me much! I want much!"

"No, dear, it will make you sick."

"I *want* to be sick. I *like* to be sick."

"Oh, Donald, think how uncomfortable you feel when you are sick!"

"No, I don't feel uncomfle! *Give* me some more sugar!"

"But, Donald, it makes mamma trouble to take care of you when you are sick."

"You don't *have* to take care of me."

"Oh, yes, mamma couldn't let her little boy be sick and not take care of him!"

(A roar). "Yes, you could! *Give* me some sugar."

Here Fred arrived upon the scene. The little tyrant soon was settled by being borne upon his father's shoulders up to his own room and going breakfastless. Fred talked more seriously now with you than ever before; and he persuaded you to try his way for a month, and if it seemed not better for the child you would go back to yours without more protest from himself.

At first it was very hard, but steady practice made it easier in time.

"No, Donald, you can't have any more sugar"—this the next day:

"Why not?"

You did not answer.

"Why-y-y no-o-ot?"

"Never mind why not. You can't have it."

A roar; but this time Fred was there. "Donald!" he called across the table, "will you stop, or shall papa take you upstairs, just like yesterday?"

The child stopped suddenly on the half-cry and gazed through tears at his father, who looked at him sternly. Donald turned to you: "Mamma, wipe Donnie's tears."

That was the last conflict for sugar in his father's presence. "The struggle was much harder when you and Donald were alone; for you had taught him skill in argument, and indeed, yourself, too; and once the habit formed, much time was necessary to get both you and him out of it and when there was not the restraint of the masculine presence. However, the month saw great improvement, and your old ways have never been resumed. You learned then that the time for reasoning with a child is when he has no immediate personal interest in the matter."

The ultimate attitude of a little child, who has endeavored in vain to overawe a parent by an exhibition of temper, will usually be that expressed by a girl whom Mrs. Wood-Allen cites:

"I did run away, mamma; and Aunt Mary tied me up, and I hollered and kicked and hollered as loud as I could, but she never scared a bit. I guess—I guess I won't run away any more."

Miss Agnes Repplier has a charming essay, entitled "In Behalf of Parents," in which she satirizes the mother who thinks it never proper to give or enforce a command until she has persuaded the child of its reasonableness. She contrasts the parent who tells her little one forcefully to pull in its head from the open car window with another one who allowed herself to be confined for two days in a sleeping room in the company of an obstinate youngster who took an apparently satanic delight in holding his mother there until he had decided that he was persuaded of the justice of one of her suggestions. She retells the well-known story of the child who was rushing, unconscious, to the top of a precipice, when he stopped suddenly and unquestioningly at the sharp command of his mother, and she asks what would have become of the child who had been allowed to wait and get adequate *reasons*, in such a moment of peril!

Another habit of firmness is in seeing that the punishment invariably follows when it has been promised. To tell a child, "If you do that again I must do something serious to make you remember," and then when the time comes, merely repeat the threat, is worse than folly. But, of course, one must be very careful in making the first statement. If one speaks in anger, or in haste, then there is the danger of injustice, or over-severe punishment. First think whether you are doing the wisest, best thing, and then when the mind is made up as to the proper punishment, let it come with cool, even-handed justice, and one or two inflictions will cause the lesson to be remembered.

Regarding firmness as an attitude, some commonplace, but sensible maxims are found in an excellent book by H. Bompas Smith, on discipline in school. They run as follows:

- “1. Never lose your head or your temper.
2. Make up your mind beforehand exactly what you will, and what you will not allow.
3. Make it perfectly clear what your standard is.
4. Always appear to take for granted that you will get what you want.
5. Having said what you will do, do not change your mind if it can possibly be avoided.
6. Never let a boy off from kindness of heart.
7. Never threaten vaguely or indulge in general declamations.
8. Do not grumble or implore.
9. Do not be always nagging.
10. Never let a boy argue about his punishment. If he approaches you in a proper way, listen to what he has to say and make him see that you desire to be reasonable, but never embark upon an altercation.”

The writer, by repeating so frequently the injunction never to punish in anger, has perhaps discouraged some parent. “What shall I do?” he asks ruefully. “Shall I wait to fall upon a child when he comes up smiling to me or when I too feel in a mood of tenderness, and correct him for some past misdeed?” Irritable as we most of us are, we shall hardly err in too much gentleness. Yet Dr. Felix Adler ingeniously allows us the mood which he calls “moral warmth”; but he really makes a valid and eternal distinction when he says that we must endeavor that this warmth be consistently held toward the offence and not toward the offender, so that the punishment shall not be of a bad boy but of a good boy whom we are trying to separate from badness.

It is the opinion of many whose judgment is well worth heeding, that the first day of a baby’s life is not too soon to impress upon the dawning intelligence the necessity of submission to circumstances and law; of obedience to authority and the value of self-control. For example, Dr. Emelyn L. Coolidge, an eminent specialist in the care of infants, declares:

“The cry of temper should never be given in to or the mother will regret it later. Baby’s training must be begun from the first day. He should not be rocked to sleep, trotted, nor walked the floor with, nor allowed to suck his thumb or ‘pacifier.’ All of these habits will soon have to be broken, so why begin them? He needs all the love he can get, but he should be made a happy little blessing, and not a naughty little tyrant.”

This seems a severe doctrine, but the last sentence explains and justifies it. It has been sagaciously said that the moment the first, or any, baby arrives, the question presents itself “Shall the house adjust itself to the baby, or the baby to the house?” No one who has seen the former condition will uphold that policy. Family love may center about a baby, but there is no reason why all the family should be upset for years by the whims of a little animal who hasn’t the least idea of what he is about, or how it affects others. If you have a puppy that is worth raising, you treat him substantially as well as you do your son or daughter, but you don’t hesitate to compel him to behave himself, nor do you disarrange your usual manner of life. The two animals

are pretty closely alike for a while; and the mother might often save herself and her baby much trouble and sorrow then and afterward, if she took a hint from the method her husband uses with his precious puppy. Almost every mother has to decide very early whether she or the newcomer is to rule. "If his mother is a washerwoman, he gets no answer" as Mr. Ernest H. Abbott remarks: "She goes about her washing and he finds his place without much remonstrance. The children of the poor are blessed with mothers who have this problem settled for them by the gaunt hand of necessity. If, however, this lordling has been born in the purple, even of a very light shade, he has a good chance of seizing the scepter at the very first grasp. He certainly will seize it and wield it relentlessly, if his mother decides to do the easiest thing. Of course, there are cases which cannot be considered normal. Ordinarily, however, the issue is not long postponed. Probably it will be most distinctly varied over a question of feeding. The foundation of an absolute monarchy within many a plain American home has been laid by allowing the diminutive heir apparent to engage in midnight feasting when every consideration of orderliness commanded sleep."

This does not necessarily imply harshness or a Spartan indifference to the little one's discomfort, or refraining from the indulgent and comforting caresses which mean so much to both mother and child. "The divine plan," remarks Kate E. Blake, "seems to be to lead little children by delights as well as by penalties. . . . When all physical requirements are satisfied, there remain for the human being, not only intellectual requirements, but spiritual and moral ones. Love is the deepest force in the life of the adult being; one might suspect from this that it has its roots deep in the emotional nature of the child—deeper than in his brain, even."

Nevertheless, whether or not parents may have the courage, or think it wise, to decide the question of authority in the cradle, there is no question but that a baby accustomed to submit and adjust itself to circumstances and regulations, will more easily take the next step, which is obedience.

CAN A "GOOD FELLOW" BE FIRM?

O'Shea discusses the question whether it is possible to maintain firmness in these days when a parent is a real companion to his child. "Can a father be a 'good fellow' with his boys and train them in right living at the same time?" He answers the question in the affirmative: "The real competent trainer can do this. He can be on the most familiar terms with his children when the occasion permits of play relations; but when the situation demands coercion, or penalizing, he can assume the attitudes essential to the efficient performance of the task. In this way he can lead his children to properly evaluate their experiences and the various lines of conduct which they might pursue. But one who is either 'easy' or severe under all circumstances, cannot give the young the right perspective in viewing the varied possibilities of action presented to them. In our American life we need to cultivate the type of trainer who can be a playfellow and at the same time a leader."

One more remark needs to be made in reference to the attitude of parents to their children. This is concerning the necessity of absolute unity between a father and mother in home discipline. Mrs. Chenery quotes a father who said the successful management of their children had depended more than anything else upon a resolution made by his wife and himself upon the birth of their first child. They determined that before their children they would have no differences, even in trivial matters. This made their word seem infallible. Griggs makes the application of this thought especially to fathers when he urges that: "If a father sees his children little, except at mealtimes, he would better let many a fault in table manners go uncorrected, rather than give his children the notion that his main function is to reprove them."

METHODS OF GOVERNMENT.

Perhaps the most efficacious method of government, especially of young children, is by *Suggestion*. It is the method employed in the training of young animals. It is particularly appropriate in the years when a strong personality, quality of voice, expectancy of manner, produce an almost magical influence over the child of undeveloped will. It can be wielded with good results only when this strength of personality is the expression of the character of a parent who thinks of himself as the agent of righteousness. "One reason only do I allow my children," says the mother in Mrs. Chenery's book. "This is the right thing to do; we must do the right." "Parents," says O'Shea, "are simply wisdom stored up for them and put at their disposal, and children should properly regard them in that light. In obeying them the child abides by the verdict of his own experience." So then the method of the parent is not that of arbitrary mastery but that of parental aid and advice, in helping the child to do the right thing rightly—that is, because it is right. The result of obedience on the part of the child to wisely put suggestion from the parent is right habit, and, as Mrs. Wiggin says, "If we can but cultivate the *habit* of doing right, we enlist in our service one of the strongest of human agencies. Its momentum is so great that it may propel the child into the course of duty before he has time to discuss the question, or to parley with his conscience concerning it.

"We must remember that 'force of character is cumulative, and all the foregone days of virtue work their health into this.' The task need not be begun afresh each morning; yesterday's strokes are still there, and to-day's efforts will make the carving deeper and bolder."

An excellent illustration of a method of producing habitual obedience by suggestive drill that eventuated in good habit is given in Mrs. Wood-Allen's "Making the Best of Our Children." A small boy, temporarily in the care of his aunt, showed a temperamental obstinacy that obstructed the attitude of docility.

"It is evident," she said to herself, "that some irritable cells have been built into this little brain. If I could avoid arousing them, I should be glad; but he must learn to obey. How can I teach this great lesson of obedience with the least friction?"

She pondered a moment. "Why not have an obedience drill, just as they have fire drills in schools? I'll do it, and I'll get little Anna Corning to help me."

Little Anna, a bright girl of ten, was in no wise averse to spending the days in play with Robbie, and Miss Wallace explained to her what she wanted to do.

"I am going to teach you a new play called 'Orders.' The game is to see which one can do what I order the most quickly. You will show Robbie how, and I think we can have great fun."

A pointed paper cap with a paper plume was made for each child, and each carried a small flag. Miss Wallace explained such orders as "Mark time, march," "Forward, march," "Halt," etc., and, when these were learned, the drill began. Back and forth the children marched, waving their flags to the right, to the left, over their heads, leaving the flags on a chair, bringing them to Aunt Clara, carrying them behind them, in front of them, in all possible positions.

Robbie was delighted and seemed never to tire of the new game. During the two weeks that followed, little by little Miss Wallace introduced other orders, such as "Open the door," "Shut the door," "Bring that book," "Hang up your hat," etc., until Robbie grew so used to obeying in the play that even at other times he automatically started at a word of command and obeyed without rebellion.

One of the best facts about suggestion is that it is a thing that is always positive, and positive rather than negative influences are the effective ones with children.

"There are," says Jacob Abbott, "many cases in which, by the exercise of a little tact and ingenuity, the parent can actually secure the *co-operation* of the child in the infliction of the punishment prescribed for the curing of a fault. There are many advantages in this, when it can be done. It gives the child an interest in curing himself of the fault; it makes the punishment more effectual; and it removes almost all possibility of its producing any irritation or resentment in his mind.

"Let us suppose that some day, while she is engaged with her sewing or other household duties, and her children are playing around her, she tells them that in some great schools in Europe, when the boys are disobedient, or violate the rules, they are shut up for punishment in a kind of prison; or perhaps she entertains them with invented examples of boys that would not go to prison, and had to be taken there by force, and kept there longer on account of their contumacy; and also of other noble boys, tall and handsome, and the best players on the grounds, who went readily when they had done wrong and were ordered into confinement, and bore their punishment like men, and who were accordingly set free all the sooner on that account. Then she proposes to them the idea of adopting that plan herself, and asks them to look all about the room and find a good seat which they can have for their prison—one end of the sofa, perhaps, a stool in a corner, or a box used as a house for a kitten. I once knew an instance where a step before a door leading to a staircase served as a penitentiary, and sitting on it for a minute or less was the severest punishment required to maintain the most perfect discipline in a family of young children for a long time.

"This is the way to *begin*; but you cannot begin unless you are at the beginning. If your children are partly grown, and you find that they are not under your command, the difficulty is much greater. The principles which should govern the management are the same, but they cannot be applied by means so gentle. The prison, it may be, must now be somewhat more real, the terms of imprisonment somewhat longer, and there may be cases of insubordination so decided as to require the offender to be carried to it by force, on account of his refusal to go of his own accord, and perhaps to be held there, or even to be tied."

GOVERNMENT BY WORDS.

Another method of government is by *Words*. The child must learn to obey clear and definite words before he can obey abstract ideals. Several remarks must be made about "word of command."

We must be sure that what we say is actually heard and clearly understood. It is creditable to a child that he can be so intent upon his play that he does not hear us speak; it shows that he is a child of parts. Wisely says O'Shea:

"Experience and psychology alike indorse the proposition that for the welfare of the child in his learning cheerful compliance with the demands of lawful authority, orders should be but infrequently issued to him, and they should always be given under conditions which will insure that the child thoroughly comprehends them and realizes their meaning and importance. That is to say, a command must be made to dislodge everything from the focus of consciousness at the moment it is given. A wise parent or teacher, then, will be cautious about giving directions to a child when he is dominated by some strong idea or feeling. Under such circumstances the behest should be deferred, or else the child's attention should be completely gained, and the verbal statement should be reinforced by appropriate facial expression, bodily attitudes, and vocal timbre. In brief, the command should be made to take effect in the child's consciousness; then if he does not execute it, he will be disobedient; but otherwise he will simply be uninfluenced by it."

It is not uncommon for an unwilling child so to steel himself against orders which he knows are likely to be unpleasant that after a while he actually does not hear them. In such a case the deafness will be corrected only after the child's attitude has become altered.

Elizabeth Harrison thinks that a child should usually be given rational grounds for a command calmly and in an impersonal way, and then be given time and quiet to conquer himself, and obey, but Mrs. Chenery believes that, for the child's protection, he should be given explanations after obedience rather than before. Probably we are all agreed that it can do no harm to give reasons for our commands, when they are such that a child can appreciate.

There is a difference among children, as we can soon find out, as to their response to moral homilies. Sully cites the boy who listened with apparent impression to his mother's serious talk one day, but who closed the colloquy with the observation: "Mamma, when you talk

you don't move your upper jaw." But Dickinson gives an opposite instance. A revengeful, stubborn, thirteen-year old lad delighted in throwing pieces of plaster at the teacher and in making trouble generally; punishment had no effect on his conduct. One day he was detained after school hours, and in a long talk—without threats or irritating remarks—he was kindly asked to be better. Before the teacher had finished the boy's heart was touched; he was so heartily ashamed that he could have cried. He would have preferred a whipping. The teacher was so good that the boy's conduct changed completely, and he never disobeyed his teacher again.

Sarcasm is a kind of word-discipline which ought to be pretty nearly abolished in dealing with children. Says Du Bois:

"There are certain elements which make practical jokes, as a rule, obnoxious. They are: Implied superiority on the part of the joker, and embarrassing ignorance, defect, or weakness on the part of the victim (note that victim is the accepted word); hence the ludicrous mental confusion or shame of the latter. In a greater or less degree these elements are present in the facetious treatment of children, and are seldom altogether absent from the most good-natured fun that is 'poked at' them."

It seldom does good, never in moments of stress, to reminisce. A forgiven fault should be forgotten, an error of which the child is ashamed should not be continually dragged like a skeleton in the closet to light, and a dereliction of yesterday ought not to be used to shed discouragement upon to-day. Warnings, of course, drawn from past failures, are sometimes helpful as lighthouses, but, in general, hopefulness for the uncharted future is more constructive than the revisioning of a wrecked past.

Government by word should be by means of the fewest words possible, but those timely, decisive, cheerful, and not domineering, challenging to obstinacy or irritating to wrath.

GOVERNMENT THROUGH CHOICE.

Another method of government is by *Giving the Opportunity for a Choice*. Mrs. Chenery believes that when a mother tells a child to do a thing she should expect her to do it, but if she asks a favor of her the child should have the privilege of refusing. It may be somewhat difficult to make this distinction, but it seems worth while to consider the possibility. It is easy to ask too much of the willing little hands and feet, and turning their help into a burden could make the children ungracious. Mrs. Harrison thinks that even in the matter of punishment there should be opportunity for choice. She cites the instance of a little girl of six, who was vexed by some trifle, and who thereupon set up a lusty bawl. Her mother stood without the slightest tone of disturbance in her voice, and said: "Charlotte, your noise is disturbing the rest of us. You must either stop bawling or go up to the nursery where you can be by yourself." The child continued to bawl, and the mother took out her watch and said: "I will give you just two minutes to cease your bawling and remain with us, or go up to the nursery." She stood perfectly still, holding her watch in her hand. At the end of the two minutes she said: "The two minutes

are up. You have made your choice." And with the watch still in her hand she pointed to the door. The youngster deliberately turned around, walked out of the room and upstairs, still continuing to bawl. It is probably best to give the opportunity of choice even in some things that are definitely forbidden. Instead of forcibly restraining the child who is on the way to disobey, it may be better to allow the act to continue once, so long as it is without immediate danger, and then enforce the penalty that shall prevent its occurring again. Mrs. Wood-Allen gives the following incident of treatment of a little one who had been told that he must not go outside the gate. He had disobeyed once, after being warned, and had been tied up. "He, of course, was not pleased with this restriction. Mamma talked with him very seriously and explained that he must not go outside the gate, and then released him. Again he disobeyed and again was promptly tied, and this was repeated until he came to understand, without any scolding or without the infliction of physical pain, that the yard was a domain wherein he could play with perfect freedom, but if he went outside he lost this freedom. It, therefore, remained for him to decide which he would do,—be free within the prescribed limits or, going beyond, lose his freedom."

The purpose of management by utilizing the choice of a child is the gradual development of his will-power. The intent is to make him choose to do right, not to force him to.

GOVERNMENT BY PUNISHMENT.

We come now to the perplexing question of government by *Punishment*. There are many false and imperfect ways of administering punishment. Some parents seem to regard it chiefly as a "right," that belongs to themselves. Without denying this as a fact, it seems sufficient to say that the satisfaction of the parent in punishing is the least of all the elements concerned. Punishment as an expression of the self-assertion of the parent, as an exercise to relieve his mind, as an act of revenge or anger, is unworthy of a sensible adult. It has even been questioned whether we have the right to use punishment as a means of deterrence by fear. On the whole it would appear that for the young child's self-protection it may sometimes be necessary to cause him to pause, appreciate his danger and avoid possible peril. This we can sometimes do by fear of consequences. The chief purpose of punishment, of course, is to *correct the harm*. By this is meant, not to prevent the child from performing a particularly wrong act, but so to guide him that he will form the habit of choosing right conduct instead. "It is," says O'Shea, "an error to suppose that the punishment must be necessarily useless in itself; it may even render the offender physically or mentally more able." It ought to help in self-control, awaken a love for virtue and retain the respect and favor of the child to its parent. As Griggs says: "The rage of the one punishing does not prove the punishment bad, but corrective discipline does little for moral reformation unless we can reason with the offender to assent to its justice, if not his will to its reception." The government that teaches ought to have the following qualities, which Mrs. Wiggin names in her "Children's Rights":

"1. The discipline should be thoroughly in harmony with child-nature in general, and suited to the age and development of the particular child in question.

"2. It should appeal to the higher motives, and to the higher motives alone.

"3. It should develop kindness, helpfulness and sympathy.

"4. It should never use weapons which would tend to lower the child's self-respect.

"5. It should be thoroughly just, and the punishment, or rather the retribution, should be commensurate with the offense.

"6. It should teach respect for law, and for the rights of others.

"Finally, it should teach 'voluntary obedience, the last lesson in life, the choral song which rises from all elements and all angels,' and, as the object of true discipline is the formation of character, it should produce a human being master of his impulses, his passions, and his will."

"NATURAL" PUNISHMENT.

We usually say of punishment that it should be, if possible, natural, by which we mean that it should be similar in character to the offense. Natural punishment is also imitative of the result which the offense, if unchecked, would be likely to produce. Every parent learns that he must be brave enough to allow his child to be taught in what is, to the child, the most impressive way, viz.: gaining knowledge by experience. Says one of our wisest parents:

"They must learn, they crave for experience, and if they do not cause suffering in another, and if they do not suffer themselves, how can they fully understand? To bring trouble on himself is to gain experience, is to fully grasp the consequences of his act; the boy is thus led to abstain from such acts in the future. Hence, anger, passion, envy, and many other actions in the child are self-correcting, self-arresting.

"If a boy were reared under such conditions that he never saw a fight, never was in one, and he never suffered from his own foolishness, what sort of a man would he make? The very best way to sharpen a boy's wits and to cure him from wanting to ride every fractious horse that his father owns, is to let him ride. Life is in living, it is an indefinite struggle and fight, and the boy who never did a foolish thing, never did a wise one."

A natural punishment imitates nature in the fact that it is both just and certain. "It is never withheld," says Mrs. Wiggin, "in weak affection. It is never given in anger, it is entirely disassociated from personal feeling. No poisoned arrow of injustice remains rankling in the child's breast; no rebellious feeling that the parent has taken advantage of his superior strength to inflict the punishment: it is perceived to be absolutely *fair*, and, being fair, it must be although painful, yet satisfactory to that sense of justice which is a passion of childhood." It is even possible thus to present corporal punishment to a child's reason. "I taught my little daughter," said a mother to Mrs. Van de Water, "that little animals had no reasoning powers and had

to be whipped, and that if she changed herself into a little wild animal she must be trained as we train such creatures."

PUNISHMENT BY DEPRIVATION.

Perhaps the best of all "natural" punishments, because the most easily understood, is that of deprivation.

"Suppose a child is greedy at the table and eats with perfect indifference to all the manners which have been taught him; after some such exhibition a mother may talk to him about his faults and explain that he has no right to spoil the comfort of others, and say that if he repeats his objectionable ways he must lose his dessert the next time. Perhaps the very day following he forgets, and repeats his offenses; his mother may whisper in his ear a reminder which goes unheeded; but when the dessert comes on the table and he may have none, the punishment is so felt that it need not be repeated for several days, and a few experiences will accomplish a complete cure. If only one is firm and relentless, this is an unfailing way to secure one's end.

"So with quarreling; children who will spoil the peace of the home by squabbles and fights, may have a penalty of exactly the same kind, and have to spend an hour or more in bed on Saturday, a deprivation which they will keenly feel. Any loss of pleasures is a real punishment. Many a boy would far rather take a whipping and then go fishing with the other boys, than to have to stay in bed and see them go without him; and so the very essence of punishment is secured.

"As children grow out of childhood, deprivation as punishment still has some validity. A girl who spends all her week's allowance and has to go without something she wishes for, or even something she really needs, is being punished in this way. A boy who must give up an anticipated trip to town because he has done wrong, remembers it for weeks and does not repeat the offense. But, of course, it is unjust on ordinary occasions suddenly to punish a child without warning. It is better at a first offense to do nothing radical, but rather explain the wrong, and say that it must not be repeated, or such and such things must follow."

"Natural" punishment, however, has its limitations. It is not always real punishment. Says Griggs:

"The natural consequence of slovenly table-manners is exclusion from the society of the family at meal-time. Often a child likes nothing better; and, surely, to allow him to be as slovenly as he pleases alone is not to cure him of the fault, but to deprive him of just the example of good manners that may finally impress itself upon him. So the gluttonous child needs, not to be allowed to gorge himself and then to suffer the natural consequences,—physical discomfort and ultimately disease, with the increasing disgust of those about him,—but to be held persistently to rigid self-denial until the habit of controlling his appetites is formed. The child who is personally dirty needs to be held to regular habits of order and cleanliness, the over-imaginative child to definite and exact statement of reality: thus often the corrective discipline that will be most effective in curing the child of the fault is the exact opposite of the working out of the latter."

In the use of deprivation it is really the *idea* of punishment, more than the thing itself, which is effective. One mother devised a system by preparing little squares of blue and white paper; when a child had been naughty it had to put one or more blue squares in a box; and when it had been good all day it put in white ones at night; at the end of the week, if the white squares predominated, there was a reward, and if the blue, none at all. Nothing could have been more simple, but it worked to a charm.

Madame Montessori tells how ingeniously she works out the *idea* of deprivation in her famous school:

"As to punishments, we have many times come in contact with children who disturbed the others without paying any attention to our corrections. Such children were at once examined by the physician. When the case proved to be that of a normal child, we placed one of the little tables in a corner of the room, and in this way isolated the child; having him sit in a comfortable little armchair, so placed that he might see his companions at work, and giving him those games and toys to which he was most attracted. This isolation almost always succeeded in calming the child; from his position he could see the entire assembly of his companions, and the way in which they carried on their work was an *object lesson* much more efficacious than any words of the teacher could possibly have been. Little by little, he would come to see the advantages of being one of the company working so busily before his eyes, and he would really wish to go back and do as the others did. We have in this way led back again to discipline all the children who at first seemed to rebel against it. The isolated child was always made the object of special care, almost as if he were ill. I myself, when I entered the room, went first of all directly to him, caressing him, as if he were a very little child. Then I turned my attention to the others, interesting myself in their work, asking questions about it as if they had been little men. I do not know what happened in the soul of these children whom we found it necessary to discipline, but certainly, the conversion was always very complete and lasting."

The old-fashioned punishments of putting a child in the closet or sending him supperless to bed have been rather forgotten, and wisely. A child is too often made afraid of the dark by the first punishment, and physically injured by the second. It is just as effective to put a child alone in a lighted room, and let him sit in one chair for a time, as to put him in a dark closet, and a supper of bread and milk, eaten all alone in the nursery, is better than no supper at all.

The method of deprivation is especially effective in cases of disobedience. Says Carolyn Sherwin Bailey:

"The child who is disobedient should not be scolded. He forfeits something, instead, loses some joy perhaps because he broke a law. He was forbidden to leave the garden, to go alone across the street, but, childlike, he forgets and opens the forbidden gate following the mirage of his immediate desire. Nancy's mother, many mothers in fact, would follow this disobedient child bringing him back, screaming and unrepentant, but the wise mother waits for the return of the little wanderer who comes home to find his punishment awaiting him. It is nothing which his mother inflicts upon him, mercilessly. It is the

punishment that he, himself, metes out. His dearest friend came to play while he was across the road enjoying in the dust and sun the spirit of the Wanderlust. His mother could not allow his little friend to stay, though. How could she, or how could she save him the little tart pie she baked, or let him go for a long delightful drive to the village with grandfather when he was not there? A little boy who runs away loses all those charming surprises. It is purely his own fault that he lost his playmate, the little tart, and the drive with grandfather. He understands all this. He is his own punishment, and his mother acts the part of the comforter rather than judge as she explains to him the unwisdom of putting the forbidden gate between his own small self and his little daily joys.

"Does this seem a simple, inefficient means of punishing a child? It is vastly more efficient than pointless scolding and physical force. The former dulls a child mentally, and the latter warps him both mentally and physically. The method of depriving a child of some pleasure as a result of his disobedience is such a reasonable punishment that it makes a deep impression on the child's plastic brain tissue, and is recalled the next time he is tempted to disobey. He invades the pantry and eats forbidden sweets. As a result he has no sweets for several days—how could he when he ate them all? He upsets his father's ink well, spoiling books and papers on the library table. He is required to assist in cleaning the table, but no further notice of his carelessness is taken. The next day, the next week, possibly he sees a fascinating new book in the toy shop which he wants, oh so much, but the book is denied him. How can he be given a new and beautiful book when he was so careless as to spoil with spilled ink his father's precious volumes? A few such deprivations will suffice to cure a child of any habits of disobedience. It will be a wholesome cure, too, brought about naturally, by the child himself and at the expense of no nervous strain on the part of the mother. He learns to weigh his actions, asking himself what will be their consequences as far as he, himself, is concerned. Gradually he forms this habit of forethought, weighing in the balance the possible result of his disobedience upon the world at large—and at last wins out in the fight. He learns to obey."

Other limitations of the range of "natural" punishment are obvious. One of these limitations is that of safety. The natural result of letting a child hang out of a window would be that he would break his neck, but we do not let him go to such a length. In the higher realms of influence "natural" punishments are less successful. The natural result of a child's lying is that nobody believes anything he says, yet it is when he is just falling a prey to this habit that the mother endeavors to encourage his telling the truth by insisting on believing in his word.

One of the chief uses of "natural" punishment is that it is a help to convince the child of the rightfulness and wisdom of the authority of the parent. To tell a child to keep away from the fire might bring rebellion until doom's day, when one touch of the flame becomes at once convincing. It, therefore, becomes a temporary means of government, a stage toward the safe and cheerful acceptance of the parental authority and wisdom.

The futility of merely "natural" punishment as soon as a child is old enough to have a conscience is clearly pointed out by Tracy:

"In one investigation, while 38 per cent. of the children said the punishment was just 'because the children *ought* to obey,' only 6 per cent. said 'because it would make the child more careful in future.' This suggests a very important thought, viz., that all punishment ought to be based directly on the moral law. In other words, it ought always to be understood, when a child is punished, that he is suffering because of his violation of *right*, suffering because he has done wrong, because he has transgressed the commands of those who, to him, are the living representatives of moral order. To base all punishment on mere 'consequences' in the way of pain and pleasure, as Spencer and Rousseau have done, is to lose sight entirely of the real purpose of moral discipline, and hopelessly to obscure the real issue at stake. Natural law is one thing, moral law is another. To confine child-punishment to the 'discipline of consequences' is to ignore the existence of moral law altogether. Such a method receives its most telling rebuke from the children themselves, when they tell us that they consider punishment not merely as corrective and preventive, but also as retributive—the vengeance of moral environment against a wilful violation of its sanctity. The attempted reduction of moral law to natural law is simply an attempt to get rid of moral law altogether. It entirely ignores the element of personality, and dilutes responsibility by placing accidents that are followed by physical pain on exactly the same level as moral dereliction. According to this 'discipline of consequences,' it should be just as wrong to stumble and hurt oneself as to disobey one's parents and be punished. But any child knows better than this without special instruction. The doctrine, moreover, utterly confuses the child's moral perspective by teaching him (by implication) that no action of his is wrong provided he can manage to escape its painful consequences."

CORPORAL PUNISHMENT.

We now come to the most difficult question of all, that of corporal punishment. This, which was once the chief means of correction, is being superseded by other modes of control. All of us recognize that it must be administered with the greatest caution. We have, we may hope, outgrown forever the period when civilized parents spank to relieve their own minds. In the discipline of young children, where the parent is both judge and executioner, it requires the most impartial justice and perfect self-control, if corporal punishment is ever to be administered. A child may seem to deserve to be treated like an animal, but we don't wish our treatment to make him into an animal. The child has trouble enough in adjusting his little body, without having his delicate nervous structure continually upset by shaking or other physical assaults. Edison tells how a box on the ear, administered by an angry man, made him deaf for life. No child should ever know the indignity and danger of a blow on the head or face. George Eliot advocated "a little tingling in soft, safe places." Surely no one could ever hear the long-continued and agonizing cries of a little child, upon whom pain has been inflicted, without realizing that such a method

of punishment can never be justifiable, except as it may prevent some worse ill. Lady Isabelle Margesson thinks that, "Few parents, perhaps only one in a hundred, are to be trusted to administer it wisely."

The argument for corporal punishment is that obstinacy and insubordination require the application of force as a corrective. "Obedience," says Carl Werner, "is the foundation-stone of the entire structure of discipline. There is a good deal in discipline besides obedience, but without obedience there is no discipline. Disobedience calls for a punishment that is short, direct and impressive. A sharp tap on the palm of a boy's hand, or on the calf of his leg—or two or five or ten—is the only kind of penance I know of, that fills the requirements. It is the one short and sure road to an immediate result. Naturalists tell us that the sense of touch is the first experienced by the new-born child. It is the first and quickest wire from the outer world to the brain. Then come hearing and smelling and seeing, and long after these come the moral preceptions—the power of deduction, of right and wrong. My experience has been that this first sense continues to be the live wire until well on toward the maturity of the child—if the child is a boy.

"Corporal punishment is resorted to for one kind of offense only—disobedience. Absolutely for no other.

"Corporal punishment consists of a few sharp taps on the palm or calf with a thin wood ruler, having no metal attached to it.

"The boy is never punished in the presence of a third person, even a brother or sister.

"Punishment is never administered with the slightest sign of anger or under excitement.

"Punishment must partake of the nature of a ceremony rather than of a torture; it must be regarded as a duty; not as a personal retaliation.

"Punishment is always prefaced with a simple, brief, but definite explanation, like this:

"My boy, listen: I love you and I do not like to hurt you. But every boy *must* be made to obey his father and mother, and this seems to be the only way to make you do it. So remember! Every time you disobey me you shall be punished. When I tell you to do a thing, you must do it instantly, without a moment's delay. If you hesitate, if you wait to be told the second time, you will be punished. When I speak, you must act. Just as sure as you are standing here before me, this punishment will follow every time you do not do as you are told."

Children themselves, according to O'Shea, Barnes and Darrah, often regard whipping as the just and reasonable penalty for certain misdeeds. "If," says O'Shea, "it be plainly merited, it probably does not crush the spirit of the offender, as the philosopher sitting in his armchair and working with preconceived premises, sometimes reasons that it will. If a child is in continual conflict with his social environment because he insists on doing what, in the nature of things, he cannot do, and day after day there is verbal contest between himself and those who are responsible for his well-being, then would it not be better for all concerned occasionally to have the question of leadership definitely settled by the application of force, if necessary?" In

this view of the case corporal punishment is "natural" punishment, for the representatives of law and order have the right to be reckoned with when we are considering the consequences of deeds. On the other hand, corporal punishment is not to be resorted to on every occasion. If a boy is always whipped for certain kinds of wrongdoing, he is apt to reach the conclusion that everything for which he is not whipped (or everything in which he is not found out) is permissible. Corporal punishment by wholesale is a judgment upon the carelessness, indolence and cruelty of the parents. Said Horace Mann: "I confess that I have been amazed and overwhelmed, to see a teacher spend an hour at the blackboard, explaining arithmetical questions, and another hour on the reading or grammar lessons; and, in the meantime, as though it were only some interlude, seize a boy by the collar, drag him to the floor, castigate him, and remand him to his seat,—the whole process not occupying two minutes. Such laborious processes for the intellect, such summary dealings with the heart!"

There is no way of deciding beforehand on general principles, just what remedy will be used for a particular moral malady of a child. Lady Isabelle Margesson gives the following prescription for a case of habitual noisy crying:

"The casual 'slap' or 'smack' administered in a hasty spirit, often only enrages a child, and should never be given. If, on the contrary, there is a passion for crying, and one can see the child is giving himself up to temper, then it is highly desirable to put him to bed, turn him over on his face and give him a sound whipping. He should be left alone to cry for a minute or two, although the passion and fury may seem at first even to increase. After he has found relief in tears, is the time for some explanation and talk about obedience and crying. Probably the result will be a fresh outburst, and then a second whipping should be given, and again the child should be left alone a short time. After this he begins to feel he gains nothing by crying, and for fear of another 'dose' begins to exert self-control. This is the moment when he will probably listen to a gentle, rambling, explanatory talk and story of another child. After being left alone and quiet for a time he should be fondled and kissed, and his mother's love, in trying to help him to be obedient, explained. The whole occasion may be made very impressive if, before leaving his bed, the child says his prayers with his mother's arms round him. He should afterwards be allowed to stay with his mother and occupy himself happily and quietly for an hour or two. This detailed account of a 'whipping' has been given because it has been the successful experience of many years, and has borne the following good results:

"1. It cuts short a passionate outburst that may have dangerous physical effects, and *prevents its ever reaching its full strength.*

"2. It impresses a child's mind with the necessity for obedience, for he does not easily forget such an impressive function which is made purposely to centre round the term obedience.

"3. It gives him a real power of self-control on future occasions when a repetition will be known to be imminent.

"4. It saves a child from worrying little penalties and naggings. He must obey, or he will have to undergo the same process again. It is not, therefore, necessary to worry him with constant threaten-

ings of placing him in the corner, slapping him, putting him to bed, depriving him of pleasures. The child obeys because he recognizes and dislikes the one consequence of disobeying. Gradually the ideal of obedience, the necessity for giving up his own way cheerfully, dawns on him, and the contest, with a few intermittent storms, is over."

Two items of common sense about punishment ought to be remembered. One, from Lady Margesson, is about *promptness* in correction:

"It is a mistake to use punishments which are not *prompt*—such as early going to bed, denial of some ordinary little pleasure—for children's memories are so short that they quickly feel deferred punishments to be unjust and unfair, and this sense of injury does away with the good of a punishment."

The other, from Mrs. Burrell, is about the unfortunate habit of some parents to use bedtime as the day of judgment:

"Mothers often have a way of talking over with children their wrong-doing, just as they are put to bed at night. Then when all is quiet they have a talk which grows more and more serious because the child is tired, and frequently ends in a cry. This we know to-day is all wrong. At bedtime it is essential that a child should go to sleep happily, or the rest is unrefreshing. It is better to talk things over earlier and settle matters, and end the day in peace."

There is, however, a beautiful way to utilize bedtime, if the child is in a normal condition, for a loving and constructive motivation. We quote here Doctor LeGrand Kerr:

"It is usually best to introduce the subject for correction in a roundabout way, beginning, perhaps, with a story which in its main features parallels the thing which needs correction. Fictitious names may be used and the child is then led into expressing an opinion as to the various acts of these fictitious persons. Even while the story is being told, it may see an analogy between it and his own acts. Then, when the child has made his decision, clinch it quickly with just as few words as possible and make a short appeal to the child's better nature. Do not sermonize. Then follow with the word of encouragement, 'I know that you are going to try to do better after this; you can be good and you are going to, I know.' Then comes the word of good cheer and caresses; the child is left happy, contented and more amenable to moral guidance."

Whatever the form of punishment which, after deliberation, we think it best to use, we need to recall again just what the purpose of punishment is. Let us have it in the concise words of Kirtley:

"When punishment is truly deserved, it must be given and the occasion made an epoch in the life of the boy. It is not to be made an end in itself, nor a matter of retribution, nor any one's vindication, but an education to the boy. It must, first of all, bring him back to the line of rectitude from which he departed. It must awaken in him, not alone a sense of the majesty of right and truth, but a new desire to conform his life to it. It must be the means of starting a new habit and giving him a new attitude of mind toward what is right, and a new respect for those who stand in this severe way for what is right and true, a new respect for himself, which comes through

self-reproach and then self-rectification. It must promote every virtue in him and reinforce every worthy motive. That must be the aim of the one who inflicts the punishment, or his deed is worse than the boy's offense."

GOVERNMENT BY REWARD.

Another method of government is that by means of *Reward*. We all recognize that this is a stimulation that needs to be used in small doses. Mrs. Wiggins says, "The child delights to work for you, to please you if he can, to do his tasks well enough to win your favorable notice, and the breath of praise is sweet to his nostrils. It is right and justifiable that he should have this praise, and it will be an aid to his spiritual development, if bestowed with discrimination. Only Titanic strength of character can endure constant discouragement and failure, and yet work steadily onward, and the weak, undeveloped human being needs a word of approval now and then to show him that he is on the right track, and that his efforts are appreciated. Of course, the kind and the frequency of the praise bestowed depend entirely upon the nature of the child." The reward of praise is usually safe if it be just, but it is not safe to exclaim of a fairly good accomplishment, "Splendid! Perfect!" for it is not true that it is splendid, and nothing could possibly be perfect. To praise extravagantly is to make the superlative so cheap that it is no longer valued. The child thus becomes easily satisfied with mediocre attainments.

The use of physical rewards for virtue tends to substitute wrong inducement. "There are," says Mrs. Wiggin, "of course, certain simple rewards which can be used with safety, and which the child easily sees to be the natural results of good conduct. If his treatment of the household pussy has been kind and gentle, he may well be trusted with a pet of his own; if he puts his toys away carefully when asked to do so, father will notice the neat room when he comes home; if he learns his lessons well and quickly, he will have the more time to work in the garden; and the suggestion of these natural consequences is legitimate and of good effect.

"It is always safer, no doubt, to appeal to a love of pleasure in children than to a fear of pain, yet bribes and *extraneous rewards* inevitably breed selfishness and corruption, and lead the child to expect conditions in life which will never be realized. Though retribution of one kind or another follows quickly on the heels of wrong-doing, yet virtue is commonly its own reward, and it is as well that the child should learn this at the beginning of life."

GOVERNMENT BY EMULATION.

There is a similar danger in government by *Emulation*. It was Walter Savage Landor who defined ambition as "avarice on stilts." Doing well for the sake either of physical reward or of outdoing a competitor is at its best only an ugly kind of virtue. Says George McDonald, "No work noble or lastingly good can come of any emulation where the motive is greed. I think the two motives are spiritually the same." It is hard to encourage a young child to emulate a super-excellent brother or neighbor without causing him to look upon the one whom he emulates with at least mild hatred and envy.

GOVERNMENT BY ACTIVITY.

Much space deserves to be given to government by *Activity*. This refers to everything in the direction of positive action on the part of the child, from that which we supply, by way of diversion, in place of something harmful to all that happy, eager doing which is itself the wholesome occupation that means self-government. This matter, however, is so important that it is dealt with adequately in several other monographs of this series.* We, therefore, refer our readers to them, for the attention which this method deserves. It may be sufficient to say here that the parent who takes her children as her partners in the work of the home, and who becomes their partner in their play has chosen not only the easiest but the most productive way of government. In thus living with her children a real life, she has the opportunity—to quote O'Shea again—to “help them to properly evaluate all their experiences,” whether of work or play, co-operation or obedience, as she becomes to them alternately play-fellow and leader.

This discussion has shown us that no one form of management is infallible or universal in application. The parent himself must take each child, each case and each remedy separately and study each and all before he turns to his moral-medicine chest.

THE CHILD IS ON OUR SIDE.

One fact of infinite encouragement, so soon as the days of infancy are over, is that which was pointed out in the quotation from Doctor Tracy, made when we were speaking of the imperfection of “natural punishment,” that we really have the child on our side. The Moral Law is resident within him,—it is not an importation. If we be wise and careful, he may come to recognize, whether as the unfoldment of his conscience or not, the propriety of our correction. Mrs. Mills gives us this:

“I was out,” she said, “and when I came home, Doctor,” her husband, “said to me, ‘Robert has been naughty. I have put him to bed. You must not sympathize with him.’ Then he told me the story. Robert cried out when he saw me, ‘I don’t see why I have to be put to bed; I only blew some soap bubbles through a pipe, and Ben and Sam, they just *poured* out water by the pailful!’ ‘But, Robbie,’ I said, ‘you told a lie!’ He stopped crying and looked at me with wide-open eyes. ‘Did I? Did I tell a lie? Oh, well, it’s all right then; I’ll stay here all day.’ So he settled himself down, entirely willing to take his punishment.”

Mrs. Hewitt has another, like unto it:

“My son” said a mother sadly, “it grieves me beyond anything to put you to bed this hot summer afternoon, but you know you have gone away a second time without letting me know and have caused me a great deal of anxiety.”

The boy’s eyes opened wide. “Why, you do *have* to!” he exclaimed. “You *promised*, and if you didn’t do it, it would be telling

*“Getting Together in Play”; “How One Real Mother Lives with Her Children”; “Home Occupations”; Dramatics in the Home”; “Sunday in the Home.”

a story just as much as if you promised me something good and didn't give it to me."

From this the child advances to the situation of not merely accepting, but of being ready to assist in his own correction. Says Sully: "The most curious instance of this moral rigor towards self which I have met with is the following. A girl of nine had been naughty, and was very sorry for her misbehavior. Shortly after she came to her lesson limping, and remarked that she felt very uncomfortable. Being asked by her governess what was the matter with her, she said: 'It was very naughty of me to disobey you, so I put my right shoe on to my left foot and my left shoe on to my right foot.'

"The facts here briefly illustrated seem to me to show that there is in the child from the first a rudiment of true law-abidingness. And this is a force of the greatest consequence to the disciplinarian. It is something which takes side in the child's breast with the reasonable governor and the laws which he or she administers. It secures ready compliance with a large part of the discipline enforced. When the impulse urging towards license has been too strong, and disobedience ensues, this same instinct comes to the aid of order and good conduct by inflicting pains which are the beginning of what we call remorse."

SELF-CONTROL.

After conscience comes self-control. It is the conviction of many experienced parents that children can be deliberately trained to control their desires at a very early period. We have spoken of the "touch hunger" of the infant. Even this may be properly inhibited. Mrs. Wood-Allen once gave this illustration of a practicable course of training in this direction.

"As he grew old enough to notice things and to endeavor to use his hands, desirable objects were not put out of his reach, but at once the training began which would enable him to see pretty things and at the same time not handle them. The mother spent considerable time in this direct training. She would put up before him a pretty vase, or some other attractive object, and when he would put out his hands toward it, she would gently pull the hands back, saying, 'No, no, baby must not touch.' She knew he would not understand the words, but she felt sure that before long he would associate these sounds with her own forcible, though gentle, prevention of his handling the desired object. He might look at it all that he pleased, but the little hands must be kept off. He learned in this way to look at books and pictures and enjoy them although not handling them, so that the house was not denuded of its ornamentation because there was a baby in it.

"When he became old enough to walk and the little hands threatened to be troublesome, mamma taught him that he must put his hands behind him. 'Look with your eyes and not with your fingers,' she would say, and it was really interesting to see how he would instinctively put his hands behind him when examining some object of interest."

Dickinson wisely says:

"Control must come from within. Force, suppression and chastisement have in themselves little controlling and no reformative effect, but we know that if we furnish a legitimate way for the boy to use his activities, if we change the boy's activities, the habits will in time change; the bad habits will waste and die from disuse, and the good habits will take their place. So it is that every criminal, every so-called bad boy, must reform himself; that is the only way that any one can be reformed."

And what he says of the bad child is equally true of the good child and the undeveloped child. If we can so wisely govern our children that they shall recognize the propriety of our endeavors and learn to believe that we are usually just, always kind and often right, they will then have the courage to try to control themselves. And when they have done that, the problem of external government begins to fade away.

For, eventually, as Mrs. Macy, the teacher of Helen Keller, says: "There is no education except self education, no government but self government."

Dr. and Mrs. Gesell say: "The moral life of children hinges upon the subtle influences of daily living. The good cheer, the unselfishness, and the general moral tone of the home slowly and certainly built up the moral fiber of childhood. The child's standards of right and wrong are not formed to-morrow, but yesterday and to-day, out of the joys, sorrows, duties, sacrifices, and companionships of daily living."

SUMMARY.

THE PURPOSE OF GOVERNMENT.—To protect our little children until they are old enough to live a life of positive goodness.

HOW CHILDREN REGARD LAW.—It is perfectly normal for them to come into innocent collision with law, particularly toward precautions which they do not comprehend. They are naturally selfish and have limited conscience. Eagerly they seek their own pleasure, they feel no self-condemnation, they regard opposition as hostility, and they do not care what people think of them. They obey because they must. Yet they like regularity. After being forced to obey, they like to force their juniors to obey.

HOW CHILDREN BREAK THE LAW.—Chiefly by general disorder, negative offences and misdirected energy.

HOW CHILDREN REGARD PUNISHMENT.—They feel frightened, unhappy and estranged. They differ, according to their temperament, in their reaction to authority, but most normal children are glad that their parents are strong enough to make them mind.

THE PARENT'S ATTITUDE IN GOVERNMENT.—Intelligent goodness.

THE RIGHT TO ASK OBEDIENCE.—In order to do this the parent must be healthy-minded, have a sense of humor, self-control and fairness.

THE RIGHT TO DISOBEY.—A child who uses sense will frequently come into circumstances when it is right for him to disobey. We should take the trouble to find out the circumstances.

A DISCUSSION OF FAIRNESS.—In order to be fair we must recognize the strength of the child's desires, and especially his reluctance to be interrupted.

THE GRACE TO OVERLOOK.—We need to gain perspective and the sense of proportion.

THE NEED OF FIRMNESS.—Firmness is not unkind. It always wins in the end. It must be unvariable in keeping its promises. We have no right to punish in anger, but we must feel a "moral warmth" against the offence though not toward the offender. This firmness must start at the very beginning of the child's life.

CAN A "GOOD FELLOW" BE FIRM?—The strong parent can be a play-fellow and at the same time a leader. Father and mother must be in absolute unity in home discipline.

GOVERNMENT BY SUGGESTION.—Quiet, positive parental advice is usually efficacious.

GOVERNMENT BY WORDS.—Be sure the child hears and understands each command. Commands or advice should be given calmly, impressively, decisively and cheerfully.

GOVERNMENT BY GIVING OPPORTUNITY FOR A CHOICE.—There is a difference between asking a favor and giving a command. Utilizing the choice of a child develops his will-power.

GOVERNMENT BY PUNISHMENT.—Punishment is not a right but a duty. Its purpose is to correct a harm. It should be in harmony with child nature, appeal to the higher motives, develop virtue and be just.

"NATURAL" PUNISHMENT.—"Natural" punishment educates the experience. Its limitations are that it is not always real punishment and it is not always safe to use it. It is effective in disobedience. Its chief use is to convince the child of the wisdom and authority of his parent. It is ineffective when it tends to lead the child to think that whenever he succeeds in dodging retribution he has not really done wrong.

CORPORAL PUNISHMENT.—It requires the most impartial justice and perfect self-control. Then external government becomes unnecessary. regarded by children as unjust or unreasonable. It should be administered only with calmness. It has certain positive advantages.

All corrections should be prompt. Bedtime is good for cheerful counsel, but it is not the best time for punishment.

GOVERNMENT BY REWARD.—It is dangerous stimulation. Praise must not be extravagant. Physical rewards for virtue tends to substitute wrong inducement.

GOVERNMENT BY EMULATION.—Also perilous. It tends to create envy and hatred.

GOVERNMENT BY ACTIVITY.—The best of all. Described in full in other monographs.

THE CHILD IS ON OUR SIDE.—The moral law is resident within him. He has the rudiment of "true law-abidingness."

SELF-CONTROL.—After the child comes to know right, he begins to come to self-control; it is usually dangerous; it is the last resort; it is not always

OTHER MONOGRAPHS UPON SIMILAR SUBJECTS.

The Institute has printed, or has in preparation, a large number of monographs upon subjects closely related to this. Those which are now ready (March 1914), are marked with an asterisk. They are as follows:

Upon the responsibilities of parents as to government:

*"The Ideal Mother."

*"The Arm Around the Boy."

Concerning the child study that is necessary in order for effective government:

"How Parents Can Understand Their Children."

*"The Newborn Baby."

*"The First Year in a Baby's Life."

*"The Second and Third Years."

"The Child from Four to Six."

"The Morals and Religion of a Little Child."

"The Morals and Religion of a School Child."

"The Morals and Religion of an Adolescent."

Upon the government of children of other ages:

*"The Government of School Children."

*"The Government of Adolescent Young People."

Upon special problems of government:

*"The Obstinate Child."

"Anger and Its Problems."

"Conscience."

*"The Punishment of Children."

*"The Punishment that Educates."

*"Disciplining Children."

Upon special methods of government:

*"The Hygiene of Nervousness."

"Will-training."

*"The Development of Initiative."

*"Training the Boy to Work."

*"Training the Girl to Help in the Home."

*"The Home as a School for Social Living."

Upon general home training:

*"The Education of a Baby until it is One Year Old."

*"The Education of the Child from Two to Three."

REFERENCES.

NOTE.—Any book mentioned in these monographs will be freely loaned to any member of the Institute upon request. They may also be purchased, if desired. The principal sources for this monograph are as follows:

BOOKS UPON THE PHILOSOPHY OF CHILD MANAGEMENT.

MORAL EDUCATION, 332 pp., by Edward Howard Griggs, published by B. W. Huebsch, N. Y.

A most thoughtful book upon the whole subject of moral training, with special chapters upon the principles of government in the home, the nature, function and administration of corrective discipline, personal influence and example.

STUDIES OF CHILDHOOD, 527 pp., by James Sully, published by D. Appleton & Co., N. Y.

There is a most useful chapter entitled "Under Law," in which the author discusses the attitude of the child toward law and the consequent position to be taken by the wise law-giver.

GENTLE MEASURES IN THE MANAGEMENT AND TRAINING OF THE YOUNG, 298 pp., by Jacob Abbott, published by Harper & Brothers, New York.

This fine old book has been a wise guide to parental training for nearly half a century. It was epoch-making when it appeared, and its chief thesis and its common sense are both still valid.

HOME, SCHOOL AND VACATION, 220 pp., by Annie Winsor Allen, published by Houghton Mifflin Company, Boston.

A well-arranged sketch of the development to be expected and worked for with a normal child, with one chapter on Discipline that deserves to be written in letters of gold.

THE NORMAL CHILD AND PRIMARY EDUCATION, 343 pp., by Arnold L. and Beatrice Chandler Gesell, published by Ginn & Co., Boston.

In addition to a most valuable and animated discussion of childhood, there is a short but useful chapter upon discipline.

CHILDREN'S RIGHTS, 235 pp., by Kate Douglas Wiggin, published by Houghton Mifflin Company, Boston.

The first chapter deals with the subject of the book. The seventh chapter, by Nora A. Smith, the sister of Mrs. Wiggin, is a valuable one upon child government.

THE CARE AND TRAINING OF CHILDREN, 233 pp., by Le Grand Kerr, M.D., published by Funk & Wagnalls Company, New York.

This is not only a good guide to the physical care of the child, but there are two excellent chapters, one upon government and the other upon punishment.

ON THE ETHICAL TRAINING OF CHILDREN, 76 pp. (a section of a book entitled "Nursery and Sickroom"), by Isabel Margesson, published by E. P. Dutton & Co., New York.

Based upon sound child study, the book is most practical in its suggestions as to the place of punishment in the young child's life.

GOOD BOOKS CONTAINING APPOSITE ANECDOTES CONCERNING REAL INSTANCES:
BRINGING UP THE BOY, 227 pp., by Kate Upson Clark, published by Thomas Y. Crowell & Co., New York.

A book long established in popular favor, characterized by its good sense.

MAKING THE BEST OF OUR CHILDREN, the first series, 254 pp., by Mary Wood-Allen, M.D., published by A. C. McClurg & Co., Chicago.

The first volume of the series of two contains a great many simple and clear suggestions as to child government, each of them upon contrasted incidents out of real life.

THE MOTHER-ARTIST, 148 pp., by Jane Dearborn Mills, published by Palmer Company, Boston.

Containing more sentiment than information, but having two good chapters upon home training.

MISUNDERSTOOD CHILDREN, 168 pp., by Elizabeth Harrison, published by the Central Publishing Company, Chicago.

The sub-title of this book is "Sketches Taken from Life." There are seventeen such sketches, humorous and pathetic, all from the lives of young children, pointedly suggesting the right way to deal with difficult cases by means of thoughtful observation of child nature.

BECKONINGS FROM LITTLE HANDS, 166 pp., by Patterson DuBois, published by Dodd, Mead & Co., New York.

Eight studies in child life. The book is sentimental throughout, but it is, on the whole, sensible and it contains one famous chapter entitled "The Fire-Builders."

BOOKS UPON DETAILS OF CHILD TRAINING:

AS THE TWIG IS BENT, 164 pp., by Susan Chenery, published by Houghton Mifflin Company, Boston.

Most sensible suggestions in the form of a dialogue between a mother and her visiting maiden sister about the way two children, one of five and one of four, were wisely dealt with.

NOTES ON THE EARLY TRAINING OF CHILDREN, 127 pp., by Mrs. Frank Malleson, published by D. C. Heath & Co., Boston.

A good book, now fifteen years old. It deals with nursery management and occupations of children, and some of the cardinal virtues, as well as with rewards and punishments.

SUGGESTION IN EDUCATION, 202 pp., by M. W. Keatinge, published by Adam and Charles Black, London.

A most sensible volume describing various methods of suggestion, and particularly useful in indicating the value and limits of this method of moral training.

SOCIAL DEVELOPMENT AND EDUCATION, 433 pp., by M. V. O'Shea, published by Houghton Mifflin Company, Boston.

Describes the process of social evolution by which the child learns to live with other people, and shows how the child's social relations affect the problems of home management.

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